THE PACIFIC

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Through the harsh noises of our day
A low sweet prelude finds its way;
Through clouds of doubt and creeds of fear,
A light is breaking, calm and clear.

That song of Love, now low and far,
Ere long shall swell from star to star!
That light, the breaking day, which tips
The golden-spired Apocalypse!

—Whittier.

THE PACIFIC

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2716 Hillegass Avenue, Berkeley.

A NEW BIRTH FOR DEMOCRACY.

Several weeks before our government decided for war The Pacific saw that it was inevitable, and so stated. We had thought from the beginning that our country might be drawn in. Before Congress acted and soon thereafter The Pacific took the stand that the people should to the utmost back the government in its prosecution of the war; conscription of men, and largely of wealth, was advocated. Wealth is not being made to bear the burdens that it should bear. Too much is being laid on the poor man; too little on wealth. This is partly because our law-makers are—some of them unable to see what is just; some working in the interests of a class; and partly because the political and economic systems under which we are living make equitableness impossible at such a time, and indeed, at all times.

But we have no inclination to complain. The very fact that the situation is as it is will serve to make more evident the faults of our economic system and will hasten the needed changes. Out of this war will come such a reformation and recreation of democracy as to make it practically a new birth. Last Sunday's papers stated that the key-note of all speeches of the returning American Diplomatic Mission to Russia was "Democracy is in Peril." This seems to have been the thought of very many persons from the time the war started. If all could look deep into this war as some persons have done they would see that democracy is not imperilled, but that from the outset democracy has been more firmly established upon the earth. It could not be otherwise; for democracy, real democracy, is rooted in God; it is an eternal principle that must of necessity prevail and rule. The gates of hell can no more prevail against democracy than they can against the Church that Christ said was founded on a rock, and must stand. In their essence Democracy and the Church are one and the same.—We mean the Church Invisible, the Spirit of the Church; or the Church in spirit, may better express it. When is realized the Kingdom of God on earth, foretold by Christ, or that City of God, in the vision of the Seer of Patmos, in which he saw no temple,—in that day we shall have the true human society,—Democracy. Democracy cannot fail; it shall arrive—it is the End which was in the Beginning.

All the nations have been endangering democracy, and all have at last been thrown into the furnace fires of war, so that democracy may have a new birth.

The first year of the war former United States Senator Beveridge, not foreseeing of course what was to happen to Russia, wrote after a thorough study of the war and the peoples engaged therein: "It may be that the unfolding centuries will show Russia carrying out the purposes of Providence; and, so, bearing blessings to ends of the earth which other peoples, at present more developed, could not reach." But as to England, France and Germany, he remarked that no such reservations were necessary. "In all of them a new democratic advance is underway already." And Beveridge wrote in that connection: "One who has stood within the circle of fire has seen many cherished ideals vanish and favorite phrases lose their applicability. One of these is that the war is a contest between absolutism and democracy. To the impartial obesrver on the ground this generalization appears untrue. On the contrary it would seem that the mutual ideal allied with a rational individualism are the powers that will really triumph, and already are winning on every French, German, and English battlefield.

"Instead of the world witnessing a combat between despotism and liberty, the facts would seem to indicate that, regardless of laurels, democratic collectivism is being forged in the warring countries by the titanic blows of Armageddon, more quickly and more firmly than decades of peace have done. The mutual spirit already has made progress which very few ever dreamed to be possible." And Mr. Beveridge went on so far as to say: "It is not extravagant to say that time may show that the war marked the passage of an old economic dispensation and the coming of a new social and industrial period." At that early period in the great struggle Mr. Beveridge realized that stern necessity had forced the practical application of so many hitherto unaccepted theories that almost it could be said that collectivism was conducting the war. The revolution in Russia, making certain the enthronement there of much collectivism, all that Great Britiain has been forced into in order to hold up in the war, that step which the United States sees it must take toward collectivism if we are to be much of a factor in the conflict—all indicate that it is collectivism that is conducting the war and showing itself to be the great Power of the world's future. So is the Son of Man advancing to His pre-ordained rule over the world.

A new England and a new Germany have been born in the trenches. Democratic Collectivism has been made certain each country—the march has been ever on toward the City of God.

The coming of the United States into the conflict means that world-democracy is to be hastened; we mean real democracy—the democracy of the San of Man, not our poor half-way democracy. It means ultimately the federation of the world.

If there is no reason for democracy throughout the world, a federation of democracies, then there is no need for it in part of the world. It must of necessity head up in a parliament of nations or fail to show claim for continuance at all in any way.

So believeing and so reasoning we are unable to see any near end for the war. There is very little to indicate that the Providence that shapes our ends, both individual and national, has brought any of the nations as yet far enough along the chastening path. The cleansing fire, seemingly, will have to burn yet more fearfully.

"THE TRAGEDY OF COLOR."

The caption of this article forms the caption of a chapter in H. G. Wells' book, "The Future in America." People in the United States are reading with avidity, nearly all that Mr. Wells writes now. "Mr. Britling Sees It Through" won for him hundreds of thousands of new readers. Mr. Wells was at his best in that book, better far than in "God, the Invisible King," where he seeks to give information about God, and in his vagueness leads the reader practically nowhere. But, don't judge that book by this remark. It has considerable value, as we shall attempt to show in The Pacific soon. Several weeks ago we published an appreciation of it by Washington Gladden. But here now is something by Mr. Wells that it is very plain and understandable. It is on Race Pejudice; and is from that book of his on "The Future in America." He had been having a view of our treatment of the negro and our prejudice in general against all other than the white race, and he wrote for us to reflect on:

"I am convinced that there is no more evil thing in this present world than race prejudice; none at all. I write deliberately: it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world. Through its body runs the black blood of coarse lust, suspicion, jealousy and persecution and all the darkest poisons of the human soul. It is this much like the dragons of old, that it devours youth, spoils life, holds beautiful people in shame and servitude, and desolates wide regions. It is a monster begotten of natural instincts and intellectual confusion, to be fought against by all men of good intent, each in our own dispersed modern manner doing his fragmentary, inestimable share."

EIGHT THOUSAND NEGROES MARCH IN SILENT PROTEST.

Never in the history of our country was there an event to which our people should give more serious thought than that silent march of eight thousand negroes along Fifth Avenue, New York, on the 28th of July—the month that gave to us and to the world that great document on which was founded this nation, and in which we read: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." Out of this immortal document came our Constitution, the provisions of which guarantee all these things to our citizens without regard to color. A great deal has been said here and elsewhere of late about some scraps of paper over in Europe. Is the Constitution of the United States to be held much longer as a scrap of paper? Is it the deliberate judgment of the majority of our people that this shall be? If so, forget not what Whittier wrote in 1862:

"On the oppressor's side was power;
And yet I knew that every wrong,
However old, however strong,
But waited God's avenging hour."

Read an account of that silent procession as we condense it from the New York Times. Was the negro marching that day into history, or was it into the silence of oblivion?

Let the people of the United States who have the power to right these long-continued wrongs to the black man answer as they will, but let them not forget:

"That laws of changeless justice bind
Oppressor with oppressed;
And close as sin and suffering joined,
We march to fate abreast."

The story in the New York Times was in the main as follows:

To the beat of muffled drums 8,000 negro men, women and children marched down Fifth Avenue in a parade of "silent protest against acts of discrimination and oppression" inflicted upon them in this country, and in other parts of the world. Without a shout or a cheer they made their cause known through many banners which they carried, calling attention to "Jim Crowism," segregation, disfranchisement, and the riots of Waco, Memphis, and East St. Louis.

Among the banners was one which immediately attracted the notice of the police. It displayed a picture of a negro woman kneeling before President Wilson, and appealing to him to bring democracy to America before carrying it to Europe. The police declared the banner to be objectionable, and the committee in charge of the parade readily withdrew it.

Excepting for this incident, the parade was in all respects one of the most quiet and orderly demonstrations ever witnessed in Fifth Avenue. True to their word, the negroes made it a "parade of silent protest." It was not until they reached Twenty-third Street, where they dispersed, that they permitted themselves a few outbursts of cheers, these being occasioned by the waving of some of their more elaborately inscribed banners calling for justice and equal rights for the negro.

The negroes assembled at Fifty-ninth Street and Fifth Avenue. Some 300 or more children led the parade, followed by several thousand negro women in white. The men made up the third section. Although there were not more than 8,000 in the parade itself, according to police estimates, fully 20,000 negroes lined Fifth Avenue and gave silent approval of the demonstration.

During the progress of the march circulars were distributed among the crowds telling of the purpose which brought the negroes together. Under the caption, "Why Do We March?" the circular read, in part, as follows:

"We march because by the grace of God and the force of truth the dangerous, hampering walls of prejudice and inhuman injustices must fall.

"We march because we want to make impossible a repetition of Waco, Memphis, and East St. Louis by arousing the conscience of the country, and to bring the murderers of our brothers, sisters and innocent children to justice.

"We march because we deem it a crime to be silent in the face of such barbaric acts.

"We march because we are thoroughly opposed to Jim Crow cars, etc., segregation, discrimination, disfranchisement, lynching, and the host of evils that are forced on us. It is time that the spirit of Christ should be manifested in the making and execution of laws.

"We march because we want our children to live in a better land and enjoy fairer conditions than have fallen to our lot.

"We march in memory of our butchered dead, the massacre of honest toilers who were removing the reproach of laziness and thriftlessness hurled at the entire race. They died to prove our worthiness to live. We live in spite of death shadowing us and ours. We prosper in the face of the most unwarranted and illegal oppression.

"We march because the growing consciousness and solidarity of our race, coupled with sorrow and discrimination, have made us one; a union that may never be dis-

solved in spite of shallow-brained agitators, scheming pundits and political tricksters who secure a fleeting popularity and uncertain financial support by promoting the disunion of a people who ought to consider themselves as one."

Although the Wilson banner displeased the police, they raised no objections to these:

"Moke America Safe for Democracy," "India is Abolishing Caste, America is Adopting It," and "Memphis and Waco, Centres of American Culture."

One banner carried near the head of the procession read, "Your Hands Are Full of Blood." Bearing on East St. Louis riots, there were banners which read: "Pray for the Lady Macbeths" of St. Louis," "Thou Shalt Not Kill?" "We Are Maligned as Lazy, and Murdered When We Work," "Cain, Where Is Abel, Thy Brother?"

Those in the parade represented every negro organization and church in the city. They marched, however, not as organizations, but as a people of one race, united by ties of blood and color, and working for a common cause.

THOSE "GEMS OF GERMAN THOUGHT."

Some reader of The Pacific has mailed us some excerpts from a book by Mr. William Archer which bears the title, "Gems of German Thought." The word "gems" is used ironically.

The inference is that the person sending these excerpts was of opinion that the Editor hadn't seen the "gems," and that if he did see them his whole thought concerning the war would be changed.

There is of course in the book from which the excerpts were taken, as there is also in "Hurrah and Halleluiah" and in "Made in Germany," and in several other books, a great deal of presumption. But as an eminent British theologian has reminded his people, "Germany is not the first country that has believed herself called of God to rule the world for its own good." And ever since the war began the air in England has been full of similar vain boastings. German and Briton together have been standing up in the temple and proclaiming their righteousness before Almighty God, who evidently has made up his mind that neither has yet made his calling and election sure. Thinking that the people of the United States should be brought to add their clamors to the British side, this country has been flooded with publications of various kinds which have misled many of our people and has caused their importunities to resound in the temple, that God would put the seal of righteousness on our British brethren.

Unfortunately, Germany has been shut off from us to a great extent and has not been able by any such propaganda to rally supporters in the temple courts. But God surely still holds the balance, and will weigh justly. The following, however, from the "Outlook for Religion," a book from the pen of the Rev. Dr. Orchard, an eminent British preacher, may serve a good purpose just now here in the United States:

"Can any one doubt that there has been a great relaxation of moral restraint? The evidence for it is patent in the more unblushing flaunting of temptation on our streets, in the music halls and in the lewd papers of the baser sort. The most pious people now express themselves in sentiments that would have been unthinkable a few years ago. The Press prints stories that it would previously have refused. There is an absolute repression of all fairness and sympathy. Nothing can be more humiliating to read than the jeers and sneers that accompany any Press quotations of German opinion, itself selected only from the worst utterances that can be found; or the gloating over the evidences of suffering, anxiety or straits among the enemy. The pulpit has fallen the farthest, because higher things are expected of it; but some of its utterances can hardly be outdone by the worst type of hysterial and bloodthirsty newspaper. We print statements of what is said in German pulpits, mostly on the same principle of selecting the worst, some of which have been proved to be entire misrepresentations, and profess our amazement, though similar things have been said in our own.

"The difference of judgment may be defended, but we wonder how the Christian pulpit is going to answer the charges that will be made after the war, when these things are collected and served up, as they will be, for purposes of infidel propaganda."

It is in view of these and many other similar things that Dr. Orchard says: "It is evident that no one can expect a religious revival in conditions like these. No one hopes for a revival at home; but there is still hope that a religious revival will come from the trenches and be brought to us by the returning soldiers." He says, however, that "this hope, expressed so confidently, earlier in the war, is being considerably sobered as time wears on."

THE WAY WE HAVE COME TO OUR CONCLUSIONS.

Readers of The Pacific may be interested in knowing by what process the Editor has come to the conclusions which he has from time to time during the last three years set forth concerning the war and matters and institutions related thereto.

When the war began we considered it a duty to seek to interpret it in its causes, proximate and underlying, and in its on-goings, in the light of the Kingdom of God—with that kingdom in view which Jesus Christ had in mind when he told his disciples to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." Long time an interested student of history and of the fundamentals in individual and national life, it did not require many weeks of reading to come to certain conclusions which every phase of the war as it has gone on has confirmed. Mankind stood at the end of an age. There was hope only in a great world cataclysm. Only in the furnace fires of terrible experiences could there be made possible any such advance toward the righteousness which is in Christ as would enable the kingdom to come and God's will be done on earth as it is in heaven. It was necessary that every nation experience these furnace fires in some measure; it might be in the war or soon thereafter, but all sooner or later had thus to be chastened and transformed. This, for the good of humanity and the glory of God!

It was not long before the Editor of The Pacific began to say to friends who misunderstod him: I don't care what you call me. I am neutral; I am for humanity and for God; but you can label me pro-German or pro-Devil if you wish to do so.

It was evident as the war went on that there was great lack of that kind of information which would make it possible for our people to form correct judgments. The Pacific sought to furnish some of the needed information, and it has been gratifying in the midst of some criticism to find our readers almost universally, so far as we know, commending the course pursued. This is not to say that they label as worthy of acceptance all that has appeared. But it means as Dean Brown of Yale wrote not long ago that "some of the most valuable comments on the war and on other current movements" that he had seen anywhere had come to him in The Pacific.

It has not been an easy task to do what has been done. There were so many conflicting articles and conclusions to be read and considered; and we found historians and eminent men who had long been contributing to the great Reviews recalling whole pages and almost whole books of findings which they had sent forth theretofore. We were up against the most difficult task of thirty years of editorial work.

Whenever any statement derogatory to, or in support of one side or the other has been found in one of the thousands of magazine articles and pamphlets and the hundreds of books read in full or in part, we have sought at once to get the other side and read that in connection. Only thus could we discharge our duty as editor and give to our readers anything on which we might hope they would rely.

But not only was it necessary to read in this manner, it was necessary also to be constantly on guard against unwarranted conclusions on the part of those whom we were reading. And this often required still wider research. An interesting and valuable article could be written as to these things, making quotations from many sources.

AN ARTICLE ON "THE MESSAGE OF JEWISH APOCALYPTIC FOR MODERN TIMES."

Many persons are reading avidiously these days everything calculated to throw light on the great world war. Why did it come? Was such a cataclysm inevitable and necessary? Does it point toward a kingdom on earth in which God's will is to be done as it is done in heaven? Or, does it mean that life on earth is practically a failure, and that God must needs intervene to make it what it should be or wind up all human existence? Such are among the questions an ever-increasing number of persons has been asking for some time. All such and many others will find valuable an article on "The Message of Jewish Apocalyptic for Modern Times," which appears in this issue of The Pacific, and for which we are indebted to Sir W. Robertson Nicoll, LL.D., editor of The Expositor and the British Weekly.

THOSE I. W. W.

The Industrial Workers of the World, who are now carrying out the long-avowed purposes of their organization in different parts of the country, should be made to feel the heavy hand of Law. Their action is doubly wrong at this time, for it will cripple the nation to some extent in its prosecution of the war.

We are of opinion, nevertheless, that there is a principle in the organization, for which it has been contending for several years, which must prevail ere many decades pass. A constantly increasing number of persons are recognizing this fact, and we may not be far away today from a sufficient public sentiment to accomplish it by legislation.

Religion is the very respiration of all faithful and loving toil; and to detach it for minutes specially reserved is like proposing to take your walk in the morning and do your breathing in the afternoon.—James Martineau.

A LETTER FROM MISS BERTHA H. ALLEN OF FOOCHOW, CHINA.

(Note:—A letter recently received from Miss Bertha H. Allen of Foochow, China, tells of an interesting trip by houseboat down the Min river during a flood. Since December Miss Allen has been pursuing her study of the language at Ingtai, forty miles up the river from Foochow. With Miss Waddell, another teacher, she took the sampan journey to Foochow, preparatory to going to Kuliang, six miles away in the muntains, where all the foreigners gather during the heated season. Miss Allen will continue her language study during the summer, hoping to be ready to begin her work in earnest by next February.)

In sight of Foochow, June 7, 1917.

Here we are, on a curved-roof Ingtai sampan, tied to a tree in sight of Foochow's pagodas, yet maybe days away, with miles of muddy flood water on all sides. I am using the washboard as a writing desk, and I have to keep stopping to watch the tips of the grain beside me disappear in the rising water. Each blade is crowded with insects trying their best to climb out of danger. A fuzzy caterpillar has stretched from leaf to leaf until just now he has reached the tree-trunk and safety. Already the water has covered the banks of the canal and now must be two feet deep in the fields. It is a great sight to a California girl to see so much water.

There is a saying here that there are six weeks of rain in June, and I begin to believe it. The river was very high when we started, so we made a fast trip over the rapids, only tying to a bush at one place to watch a great shower follow and overtake us. We could trace its line from away up the river until it was within two feet of us, then we slipped under cover just in time.

Toward evening we drew up at a quaint village with great banyan trees spreading their fern-covered branches out over the water. Picturesque stone walls and steps lined the banks.

A Chinese theater was just starting a performance in a temple a hundred feet or so from where our boat was tied. The band was in full blast, with its dishpans, egg-beaters, kettle covers, bagpipes, grindstones and woodpeckers—or at least so it sounded. A heavy wind and rain kept us there all night, and we had the pleasure of listening to this band, except for a time off for supper, until 1:30 A. M.

Because of the rain we didn't have our usual crowd of spectators, but we made sure before crawling into our cots that nothing movable was temptingly placed in the front part of the boat. How jolly it was to go off to sleep under our mosquito net with the rain pattering on our bamboo roof!

Early next morning we were untied and started on, only stopping long enough at the customs office to have the boatmen announce that they were carrying two foreign women, which released us from the necessity of an inspection, for they trusted we had no hidden salt or opium. Suddenly about 9 A. M. we came to a halt by a sandy strip where we waited three hours for enough breeze to sail across the river to the entrance of a canal which crossed the west end of Southside Island. This canal is not usually full enough for boats like ours, but it surely was this time. The owner of a little bridge over it was charging toll, two cents a boat, for the trouble of removing a section each time to let the boat through. Boats of all kinds were anchored in groups along its banks. When we were almost out again onto the Foochow side of the island and could see the new Y. W. C. A. residence and the white pagoda, the boatman said the water was too swift to cross and we must wait till morning. When our boat had been made fast to

the bank, Miss Waddell and I stepped ashore among the children, pigs, geese, ducks and chickens, all of which are taken into the boats at night; but we struck so much mud that we decided to return to the boat out of consideration for our boatmen, who wash their feet before climbing into their clean boards.

A curious crowd of over seventy—I lost count when I reached that number—followed us to the boat, watched us eat our supper, asked us how old we were, what we were eating, how much money we earned, where we were going, etc. Many were dear little children with only a tiny coat on or simply a sort of bib-shaped bag. We wished again that we had enough of the language to really talk with them.

We had surely expected to reach Foochow by Wednesday night, but when we found we couldn't we calmly settled down once more to enjoy life and to be thankful that Miss Waddell was taking so many left-over food supplies to Kuliang, so that we had enough to eat on hand.

So here we are on Thursday morning with the rain pouring and the water rising, happy as two larks. It is all so interesting. Just now a house near us is being made ready for the flood by having all its furniture piled on a high platform. And all this within an hour of Foochow if the water were normal. Rowboats are going across the fields, gathering dritfwood from the trees. The big boats on the canal go by us with three or four men rowing on each side, singing their Chinese boat-song, "Hi, hi,a-ho,ho" to the strain "Go tell Aunt Rhody." One man starts it then others join in, giving the effect of an antiphonal round.

Sunday Evening.—On land again! Out there on the miles of muddy water we read and slept, watched sunsets, studied the boat people around us, and even washed our hair! Altogether we had a grand rest. Early this morning we pulled up our anchor poles, and started for the Foochow side of the river, for the water had gone down about four feet over night. The tide was coming in and there was an east wind, so we didn't need to use the heavy anchor as a safeguard against the current, but crossed easily to where we could transfer our trunks, baskets and ourselves to two rowboats and be rowed in through the streets and around stone bridges to a hill within two blocks of the Girls' College. Here we hired dang men to carry our things over. Mine was a regular Samson. He carried my steamer trunk on one end of his dang stick, and my two tightly-packed bamboo baskets on the other!

So we arrived, surprising all the folks, who were just starting for church. They could hardly believe us when we told them we had been five days coming forty miles, and still had had plenty to eat.

This experience was quite a unique privilege, for everybody else hasn't done the same thing! I only wish all you dear California friends might have enjoyed it, too.

BERTHA H. ALLEN.

THE MISSIONARY EDUCATION CONFERENCE AT ASILOMAR.

The California Conference for Missionary Education has just closed its fourth session at Asilomar. It is held annually under the auspices of the Missionary Education Movement of New York, an organization whose Board of Directors contains the representatives of Thirty Home and Foreign Societies. The conference is held for ten days—this year from July 17th to 26th inclusive. It is a training school for leaders of Missionary education in the local churches.

A faculty of experts taught classes in the study of the Missionary text books of the year, one being a normal class. Specialists also led classes of teachers in the primary, intermediate, junior and senior grades of the Sunday School.

Attendance was 151, fifty per cent increase upon the enrollment last year. The conference this year was especially favored by the presence of Mr. Harry Wade Hicks, the general secretary of the movement, and Mr. B. Carter Milliken of New York, the Educational Secretary of the Presbyterian Church.

The conference was also notably rich and its sessions were made exceedingly interesting by the presence of an unusual number of missionaries. The country studied this year is Africa. Four were present from the Congo, and three from the Cameroun, besides Bishop Lambuth, the founder of the mission of the Southern M. E. Church in the lower Congo region. There were also two from India, one from Burmah, two from Japan, one from Korea, besides workers from the home field, including Miss Miriam L. Woodberry, of our own Home Missionary Socieaty.

It will interest the readers of The Pacific to know that of the 151 present 45 were Congregationalists.

At the concluding meeting it was the common agreement that we would all work together to double the attendance next year.

The Executive Secretary of the California Committee is Rev. Dr. John C. Worley, whose San Francisco office is at the Depository of the Movement, 417 Market St. The Secretary of the Committee is Secretary L. D. Rathbone.

COUNCIL FORUM.

The Tercentenary Correspondence Course.

One of the most far-reaching and important measures undertaken by the National Council is a national correspondence course, starting this fall, in which thousands of Congregationalists will study the history and ideals of the Pilgrim Fathers during the next three years. It is not too wild a hope to expect that three thousand of our churches will each enroll a body of students for this purpose.

Pulpit orators will thrill and denominational leaders will sound clarion calls at the great gatherings of the Tercentenary Celebration in 1920, but probably no session will be of absorbing interest to so many as the one at which a thousand or more, representative of other thousands in all parts of the country, will come forward to receive their TERCENTENARY DIPLOMAS—evidence of their familiarity with the history and spirit of the Pilgrims and the achievements of their successors.

The steps leading to this distinction through the Correspondence Course are within the reach of every one. The work is divided through three years so that no one will find it difficult. "Pilgrim Deeds and Duties" will be made the basis of the study and all the additional information needed will appear in the columns of the Congregationalist, Advance, Pacific, Pilgrim Magazine and Wellspring. Those far removed from public libraries can, therefore, do as well as any. The work for the first period, ending March 3, 1918 is outlined in One Hundred Questions. No one need fear unexpected questions in the final test, for it will consist of ten questions selected from these one hundred. The studying can be done alone or in home classes or in connection with the Sunday School, the Christian Endeavor or at the church prayer meeting. The catechetical method may be followed, keeping close to questions and short answers,

or there may be papers by members of the class with general discussion.

In each church there must be an Educational Director, who may be the pastor. He will guide and inspire, will receive the test questions, will conduct the examination and report which ones have passed. To these successful candidates will be issued by the National Council Committee the PILGRIM CERTIFICATES, which will be sent to the Educational Directors and presented by them in their respective churches with appropriate exercises. (Since the printing of the Bulletins the Correspondence Course Committee has decided that the CERTIFICATE will be given also to those who study the questions and, in place of taking the examination, write a satisfactory essay of from 1,000 to 1,500 words on one of them.).

The following year the same plan will be followed with a second set of One Hundred Questions and the bestowal of the COLONIAL CERTIFICATE. The third year the CONGREGATIONAL CERTIFICATE may be won. If a person wins one or two of these certificates, that in itself will be a real satisfaction. Those who win all three will receive in addition the TERCENTENARY DIPLOMA at that session of the Tercentenary Celebration which some believe will surpass all the others in interest and enthusiasm. The diploma will be mailed to those who may be prevented from coming to receive it in person. Early in September Bulletins One and Two, giving the One Hundred Questions and full details about this correspondence course and its honors, will be sent to the pastors. Those wishing them now should write for them to the National Council, 14 Beacon Street, Boston,

An excellent book for supplementary reading, this summer or in connection with the course in the fall, is Hanks' "Our Plymouth Forefathers"—clear, filled with valuable information and well illustrated—which can be obtained from the Pilgrim Press, ninety cents postpaid.

THE MESSAGE OF JEWISH APOCALYPTIC FOR MODERN TIMES.

H. T. Andrews, D.D.

No recent discoveries within the sphere of Biblical criticism are more important than those which have been made in connexion with Jewish Apocalyptic. We are now able to trace in detail the whole history of the movement which exercised such a vital influence not only upon the Jewish faith but upon early Christianity as well. Jewish Apocalyptic is unique in the literature of the world. There is nothing anywhere else which quite resembles it, though it deals with an eternal problem which has been discussed in all ages and among all peoples—the problem as to the future of the human race and of the world, and the true interpretation of history.

I.

To understand Apocalyptic we must understand the situationed that created it. It was the faith of a defeated nation—a nation which never came to its own—a nation which, throughout its long history, with some few intervals of success and glory, was the vassal and prey of the world-empires that surrounded it. The early prophets had cheered the spirits of the people with dazzling dreams of Israel's future—but those dreams were never realized. Israel came to be more and more the Belgium of the ancient world. It was always more or less the buffer-state between the different empires which were contending for the supremacy. When Assyria wanted to make war upon Egypt for instance, or Egypt wished to invade Assyria, the easiest course to take was always to violate the neutrality of Palestine. One Empire succeeded another: the Assyrian domination was followed by the Persian, the Persian by the Greek, the Greek by the Roman, but Palestine remained amid all the changes the vassal state of the ruling power. Time after time the unspeakable horrors which are associated with the German occupation of Belgium today were enacted in the history of Israel. The deportation of its population for instance was one of the constant factors in the brutal warfare of the time.

It is one of the miracles of history that the long-drawn-out tragedy did not utterly destroy the religion of Israel. If there ever was a justification for the adoption of Schopenhauer's doctrine of Pessimism, it surely is to be found in the history of Israel. How was it possible for the Jewish people to reconcile their belief in a beneficent and omnipotent Deity, with all the calamities which for six centuries so overwhelmed the nation that despair at last settled upon its spirit and the dream of its great destiny vanished into the limbo of impossibility?

But the genius of Israel was equal to the occasion. In the most marvellous way it succeeded in readjusting its faith to the situation. It found its way out of the **impasse** in Apocalyptic. Apocalyptic is the triumph of faith over the most desperate circumstances a nation has ever yet been called upon to face. There is no doubt at all that it was Apocalyptic—and Apocalyptic alone—that kept the faith of Israel alive during centuries of defeat and disaster. It saved the nation from sinking into utter pessimism and despair, and, more than that, it handed over the torch of hope to Christianity itself. There was a time even in the life of Christ Himself when He sought refuge in the Apocalyptic vision, and there was a time in the history of the second generation of believers when the faith of the Church was saved in the midst of persecution by the Book of Revelation.

Now, if Apocalyptic meant so much to the people of Israel—if it meant so much to Christ and to the early Christian Church—has it no value and no message for us today? If it inspired the Church of the first century, has it nothing to say to the Church of the twentieth century?

II.

We can best answer this question by considering what are the leading articles in the Apocalyptic Faith. There is no need for us here to attempt to discuss the fantastic details, or the weird pictures and imagery which are used by the Apocalyptists as symbols for the expression of their religious beliefs. We must confine ourselves to the chief principles of their creed. It must always be remembered that the imagination of the Jews found an outlet for itself not so much in poetry as in Apocalyptic. Like Homer and Virgil and Dante the Apocalyptists allowed their imaginations free play in clothing the spirit of their dream in strange impersonations. The result in the case of the Apocalyptists at any rate is often that the staging of the play and the whole paraphernalia of the scenery and the wild riot of the symbolism conceal rather than reveal the fundamental articles of faith which form the soul of their creed, and leave a sense of jumble and muddle upon the mind of the reader. Very often it is impossible "to see the wood for the trees," and clear thinking is lost in the very maze of the imagery. This is certainly the case, for instance, with the Book of Revelation, and the Book of Revelation is perhaps the best type of the Apocalyptic method, since it represents the flower and blossom of the Apocalyptic faith.

But the details are not of the essence of Apocalyptic and need not concern us now. Our business is rather to

look beneath the form and the poetry, the symbol and the imagery, for the underlying thought and faith itself.

III.

The foundation principle of the Apocalyptic faith is its invincible conviction that human history is to find its goal and climax in a "day of the Lord"—a day when God is to break into the world and set up his ideal kingdom. This is the final **denouement**—"the great far-off divine event towards which the whole creation moves." In adopting this conviction as the primary principle of its creed it is obvious that Apocalyptic rejected certain conceptions of history which have found their advocates in every age.

It rejected first of all the view that regards history as a mere chaos of events without any unifying purpose or principle in it at all. No nation ever had a clearer sense of the presence of God in history than the Jews, and in Apocalyptic this belief was carried to its highest point. The modern Deistic theory that having created the world God left it to run its own course, without check or regulation, was absolutely foreign to their religious faith. From first to last they held tenaciously to the belief, which no calamity or defeat could ever dim, that through all the chances and changes of history there runs the thread of a Divine purpose, and what seems but chaos and anarchy is in reality the prelude to the establishment of the final cosmos in the Kingdom of God.

It rejected by anticipation with equal vigor the theory which in modern times is associated with the names of Schopenhauer and Von Hartmann and other philosophers of the pessimistic school of philosophy—that history is only the blind blundering of some demonic force, which at times, like some huge Juggernaut, crushes its hapless victims beneath its ruthless stride and makes human life so unutterably wretched that it needs only the addition of a little extra misery to reach the breaking-point. The Jews were ready enough to admit the presence of demonic agencies in history, but these dark forces were not the masters of the world or even the shapers of its destiny. They would have subscribed to the famous dictum of Tennyson, who once said that he could only explain the presence of evil in nature by supposing that "when God had finished his creation, the Devil came along and added mosquitoes." These "dark forces," however, were under the control of God. They might revolt and rebel, but the issue of the conflict was never in any doubt. There is no note of Pessimism in the Apocalyptic outlook of the future. There is only the magnificent assurance that God "must reign till He has put all enemies under His feet."

Thirdly, it rejected with equal decisiveness the view that human history is merely a school for the culture of the spiritual life—a gymnasium for the discipline of character. According to this theory, History is merely a series of recurring cycles. There are cycles of peace and cycles of war: cycles of progress and cycles of retrogression: cycles of spiritual fervour and cycles of religious apathy. The wheel is always revolving, but it always revolves on the same axis and follows the same curve. The real interest is not in the wheel or its revolutions, but in the work it does. It is in reality merely a potter's wheel, as Browning puts it:

> Machinery just meant
> To give the soul its bent,
> Try it and turn it forth sufficiently impressed.

The task of History is thus to provide a suitable environment for the development of the soul. When that task is once accomplished it will be thrown aside as a tool for which there is no further use. "Time's wheel runs back or stops: Potter and clay endure."

Such a theory is far too individualistic for the Apocalyptist. Human society does not exist just simply to make the individual. There is a sense, of course, in which such a view is true, but it is not the whole truth. It would be equally true—perhaps more true—to say that the individual exists to make the society, and that as there is a future of the individual so also there is a future for society as a whole. It is towards that future—the future of the race and not merely of the individual—that the gaze of the Apocalyptic vision is directed.

IV.

But it is in facing the problem as to the method by which this final consummation is to be realized that Apocalyptic made its chief contribution to religious thought. Its teleological interpretation of history it shares with many other forms of theology—but its doctrine of method is unique and peculiar to itself alone. It maintained that the goal could only be reached by a Divine act. God Himself must break into human history and by a supernatural cataclysmic intervention establish the Kingdom. It is in this respect that Apocalyptic is differentiated from all other theories of social progress. It despaired of all the other processes of advance in civilization and regarded them as futile. It knew nothing, of course, of the doctrine of Evolution, but if it had known about it, it would have rejected it with scorn.

Now there are at least two ways of writing a Utopia. At first sight there seems to be absolutely no point of contact between the Book of Revelation and the Republic of Plato or Sir Thomas More's "Utopia." No one would dream of bracketing these books together or placing them in the same class of literature. And yet, in reality, they are all of them discussing the same question and striving to realize the same ideal. Plato's Ideal Republic and the Kingdom of God in the Book of Revelation are only two names for the same thing. Both portray the establishment of an ideal society and regard the establishment of that society as the goal of human progress—the **summum bonum** of civilization. Apocalyptic represents the social dream of the finest souls among the Jews, as "The Republic" of Plato represents the social ideals of the keenest intellect of ancient Greece and Sir Thomas More's "Utopia" the social aspirations of the English Humanists.

But though they agree with regard to the end, they differ absolutely as to the means by which that end is to be obtained. Plato trusted entirely to the recognized methods of human progress. Education was to him the chief lever by which society was to be lifted on to the higher plane. A large part of the Republic is devoted to a discussion of educational method, and the rest is occupied with an outline of the social changes and readjustments which he regarded as essential before the perfect society could be realized. Education and the readjustments of social relationships are the two main planks in Plato's platform of reform.

The Apocalyptic method is very different. If they had ever read Plato they would have regarded his scheme of reform as "a pill to cure an earthquake." They would have looked upon him as one who in the phrase of Sophocles "was droning charms over a wound that needed the knife." They would have denied altogether that human society contained within itself the power and potency of attaining to perfection. Six hundred years of tragic experience had made them diffident with regard to the recuperative power of human civilization. They had lost every vestige of confidence in the belief that mankind was capable of work-

ing out its own salvation. They did not share the radiant optimism which characterized the "bright Hellenic spirit" of Plato or the serene and cheerful temper of Sir Thomas More. But it must always be remembered that the Apocalyptists were not writing at Athens at the height of its glory or in the spacious times of the Renaissance. Their books were produced under the shadow of national disaster and vassalage to hurl defiance at their proud conquerors and find a refuge for baffled faith.

To the Apocalyptists civilization seemed to be hopelessly and irremediably bankrupt, and the only chance for the world lay in a Divine intervention, which would destroy a society that was corrupt to its core and set up another in its place.

We have thus two conflicting theories—the Greek method of realizing Utopia (which is also the English) and the Jewish—the one trusting to social evolution and the gradual amelioration of social conditions, the other despairing of human progress along the ordinary lines and relying upon a supernatural cataclysmic act of God. Which is the true interpretation of history?

V.

There is one point at any rate upon which the advantage seems to be on the side of the Apocalyptic conception. It recognized to the full the Divine initiative in History. Plato, if he does not leave God out of account altogether, assigns Him a minor and passive function in the play, and relies entirely upon human agencies and activities. It is not the temple of God but the temple of humanity that he is striving to build. He leaves no room for the miraculous or the supernatural. There is no inrush of Divine energy. A divine background of course he acknowledges, but it is a background not unlike that which Herbert Spencer posits in his doctrine of the Great Unknowable. To Apocalyptic, on the other hand, the supernatural is everything. Humanity is utterly incapable of redeeming itself. The only hope for the world lies in a Divine **coup d'etat** which will change the face of the earth. Apocalyptic was as pessimistic as Schopenhauer about the world left to itself, but it had supreme confidence in the regenerating power of God.

There is something, too, surely to be said for the cataclysmic conception of progress. We have become during the last fifty years so much the victims of the category of evolution that it is not easy for us to think in other terms. Progress means to most of us a slow and steady advance—"Here a little and there a little"—the present building on the achievements of the past, the capture of trench after trench, with sometimes a momentary set-back, and the loss of a vantage-point in a counter-attack, but still on the whole a persistent forward movement, which marches irressistibly towards its final objective. But this is not the way in which History works at all. Progress comes in waves and tides. There are great convulsions like the Gothic invasions for instance, or the incursion of Islam, or the Reformation, or the French Revolution, or the present war, which in a short space of time alter the configuration of a continent and change the spirit of the race. Each of those convulsions puts back or forward the clock of social progress, not by hours but by centuries. If we read history in large slices (and that surely is the right way of reading it, for "a thousand years in God's sight are but as a single day"), it becomes obvious that the cataclysms and convulsions which shake the world to its very base are the supreme factor in moulding and shaping the destinies of empires and races. An earthquake will often cause greater physical effects in a single day than the ordinary activities of man could produce in half a century, and the earthquakes of history are the great landmarks of progress or reaction. No philosophy of history which leaves these convulsions out of account is an adequate explanation of the facts. It is at any rate to the credit of Apocalyptic that it provided a place for the cataclysm in its interpretation of history.

There have been moments in the history of religious development when it has been necessary for the world to learn the opposite lesson. Elijah, for instance, had to be taught not to put his trust in the cataclysm as the sole method of regenerating the world in his time. The God who was revealed to him was manifested not in the earthquake or the hurricane or the fire, but in the "still small voice." But our modern world does not need such teaching. It believes to the full in the "still small voice," and it has built up its theology—its whole conception of God and man—upon that idea, and is somewhat impatient of other forms of revelation. It forgets that God spoke to Job "out of the whirlwind," and it forgets that wonderful vision of the Majesty of God which came to the inspired writer of the 29th Psalm: "The voice of the Lord is upon the waters. The God of glory thundereth. The voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars. The voice of the Lord cleaveth the flames of fire. The voice of the Lord shaketh the wilderness and strippeth the forest bare. The Lord sat as King at the Flood, yea the Lord sitteth as King forever."

VI.

Apocalyptic is surely right morever in assuming that the goal of History is the establishment of the Kingdom of God, which shall be not merely the realization of a perfect social ideal, but a full and complete embodiment of the Divine will and order. We might conceivably have a Utopia which would not be a Kingdom of God, though it is difficult to see where the momentum would come from for its establishment. A perfect social system need not necessarily be a kingdom of saints, though a kingdom of saints would necessarily result in a perfect social system. The difference between the two ideals is surely this. In the one case the supreme and regulative idea is the thought of God and man's relationship to Him; in the other case it is the thought of the common good and the general well-being of society as a whole. The governing principle in the one case is an attitude to God: in the other it is an attitude to a certain social theory. To put the contrast in modern language—the alternative is this—Is the ideal to be realized in a natural or a supernatural society, is it to be a human or a Divine Utopia, is it to be a State or a Church? Apocalyptic would have had no hesitation about its answer to this question. Nature and Humanity can never by themselves work out their own salvation and attain perfection. The goal of History can only be attained in a Divine supernatural Churchly Kingdom of God.

VII.

So far the underlying ideas of the Apocalyptic Theology seem sound and reasonable. We now come to grips with the real issue. According to Apocalyptic the establishment of the ideal Kingdom will be brought about by a supernatural act of God. Humanity must wait for this consummation till God breaks into History and sets up His kingdom by a **tour de force.**

Now there is at any rate one weak point in this Apocalyptic conception which we can set aside at once. Though it did not altogether leave God out of the past and present movements of history, it practically kept Him as a **Deus ex machina** for the final act in the great drama. The only cataclysm which the Apocalyptists were really prepared to recognize as part of the Divine purpose was the cataclysm at the end. Theoretically, of course, they sub-

scribed to the old creed which maintained that the power of God had always been manifested in the history of Israel, but their assent to this doctrine was largely an act of homage to the theology of the past. As a matter of fact the intervention of God was to them a dream of the future and when it came it would mean the end of the world. Now this dualism between the future and the present is an element in Apocalyptic belief which must be frankly abandoned. We have no use for a God whose duty is simply to ring down the curtain when the last act of the play is finished and light the fires of the final conflagration in which the theatre itself is to be consumed. The consummation—the only consummation—for which we can look must be the climax towards which the eternal purpose of God has been working within the whole process of history. We cannot accept a faith which to all intents and purposes leaves God out of account till doomsday comes. As far as the interpretation of history is concerned Apocalyptic went completely astray when it lost—in fact, if not in theory—the sense of the controlling power of God in the present world and thrust Him into the future and assigned Him the task of winding up a bankrupt concern.

Upon this point obviously we must break with Apocalyptic. It is absolutely vital for us to maintain our faith in the constant action of Divine Providence throughout the whole development of history—to realize that in every period—in calm and storm, in fair weather and in foul, in epochs of peace and epochs of war—there has always been an "unseen hand at the game," as Browning puts it, working out amidst the "clenched antagonisms" of sin and wickedness a Divine and holy purpose.

But the real problem raised by Apocalyptic is this. Will the final consummation for which "the whole creation groans and travails together in pain until now" be reached by natural or supernatural means? Apocalyptic answered this question without the slightest hesitation. "There must be a day of the Lord— a miraculous intervention, a Divine thrust into history." It is on this point that the modern point of view differs most completely from the ancient. We shrink and shudder at the very thought of such a supernatural intervention. And yet, it is quite certain that Jesus Himself taught the Apocalyptic view. That is the only meaning that can be placed upon His predictions of the Parousia. And it is equally certain that His followers adopted and perpetuated His teaching upon the point. But the modern world does not like the word "supernatural." It is so self-confident, so sure of itself, so certain of its own power, that it does not feel the need or even the desirability of any divine intervention on its behalf. And yet, surely, if it really understood the history of the past—the lesson it would learn from it would be—not the lesson of human strength but of human impotence. Christianity has been in the world how for nearly two thousand years. How much nearer are we to the goal now than the world was then? Not long ago Mr. Bernard Shaw assured us that "Christianity had not gained a single inch since the Crucifixion." This, of course, is a palpable misstatement of facts. And yet we are bound to confess that the inches which have been won are painfully few and inadequate. If it has taken the Church and the world twenty centuries to attain such comparatively small results, how many millenniums will it be before we come within sight of the City of God?

Moreover, are we not limiting the power and authority of God when we confine the action of the supernatural to "natural channels"? Is there not a tendency on the part of modern science and modern philosophy to pass an Act of Uniformity to limit the working of Divine Providence? If an Act of Uniformity is bad for man, and if the history of the Free Churches has been one long protest against the attempt to enforce it upon us and so put our souls into fetters, is it not equally fatal to a true conception of God? Does it not leave God, to use Lecky's phrase, "the only dormant spirit in the Universe"? Does it not rob Him of that freedom and initiative which are the essential prerogatives of the life of the spirit whether human or divine? Would not this conception of God have made the Incarnation and the Atonement impossible?

God has already broken supernaturally into human history in the Person of Jesus Christ. In His Incarnation (whatever form that Incarnation may have assumed), in His redeeming death upon the Cross, in His triumphant resurrection, there has been a great thrust of God into human experience and human life—a great inrush of the supernatural into the world of nature. This surely is the fundamental axiom of the Christian Faith. Now if God has broken in this supernatural way into history once, may not Apocalyptic be right in assuming that He will do so again? May there not be something awaiting us in the future that answers to the faith of the primitive Church in a supernatural Parousia of the Lord?

Three years ago we could afford to despise Apocalyptic and think its ideas unphilosophical and absurd. But the convulsion of the present war has modified our attitude. It has taught us to think in terms of cataclysm rather than in terms of evolution; and to that extent, at any rate, it has made Apocalyptic more intelligible to our minds. Today we are ready to listen which greater sympathy to the ancient vision of the seers. And the moral of it all seems to be this—that we must look more to the supernatural and less to the natural—more to God's redeeming grace and less to human schemes and plans—in our request for the city of God—that city which is not built by the hands of men, for the builder and maker of it is God Himself.

A LETTER FROM DR. POND CONCERNING THE WAR.

My Dear Old "Pacific":

I have read your issue of last week with special interest, but not with complete satisfaction. I will not attempt to quote any objectionable sentences in the leading editorial or in the eloquent sermons which it contained. That from which I wish to dissent is the apparent ignoring of any serious difference between the issues sought by Germany on the one side and France, Great Britain and our own country on the other, and the injustice done to our mother country in respect to what is called her "Sovereignty of the Seas."

Except in the blockade of German ports, which is an unquestionably legitimate act of war according to International Law, and one absolutely necessary to any freedom of the seas, England has never, since our war with her in 1812, claimed any dominion over the oceans, outside of her own coasts. Doubtless there have been foolish personal, poetic boasts of her superior seamanship in which the expression "Sovereign" or "Mistress of the Seas" has been used, but if for a century past she has ever claimed for herself any rights on the wide oceans which she has failed to recognize in others, I am ignorant of it. The only conflict between Germany and England in respect to the use of the oceans, until this war began, was one of business enterprises. Germany undertook (as she had perfect right to do) to build bigger and better ships than England had, and thus to capture her trade.

Respecting the blockade of German ports there is more

to be said than that it is simply legitimate under international laws. It has been the only effective protection for us or any neutral nation, of the freedom of the seas. What would have occurred if the German fleets had not thus been held in check, the behavior of the three or four not thus confined and that of the submarines abundantly makes clear. Have we forgotten the William P. Frye or the Lusitania?

But my dissent at this point is mild compared with the intensity of it, as respects the end sought—the issues involved in this fearful, costly, bloody fight.

What these are on the side on which our own country is engaged, it seems to me that President Wilson has been frank, clear and unquestionably sincere in his statements, and there is no reason apparent to me why he should speak again. What more can he say, unless, to suit pacifists he takes back something, and this it seems to me would be disastrous, blasting all hope of a final and permanent peace.

No one can desire such a peace more ardently than I do, but not on any such basis as the status quo ante. This could not be a real, and therefore could not be a permanent peace. It would, of necessity, be founded on mere word-treaties—treaties such as a German Chancellor was pleased to call "scraps of paper," and in so doing he was speaking for the imperial government, if not for the mass of the German people. I could gladly forgive even that if I saw convincing signs of genuine repentance, but such signs are utterly absent. If I could read on their part a confession of the cruelties it has unquestionably inflicted on peoples whom it has temporarily subdued; and if I could see any beginning of shame for the falsehoods it has uttered, never more barefaced than in the maiden speech of its new Chancellor; if I could see the Imperial government supplanted by one "by the people and for the people"—in the hands of men believably truth-telling and trustworthy, who would in good faith enter into a combination—let us say a **Federation** of Powers for the assuring of justice, and the enforcement, if necessary, of humane international laws—assuring thus a reduction of national armaments to only such force as may be required to secure internal order; then I would favor our country's leading, if necessary, in a movement for the cessation of conflict.

But I see, at present, no prospect of this, and till this can be brought to pass, particularly in the overthrow of the Hohenzollern Dynasty, and the establishment on firm foundations of Democracy in Germany and in Austria, the peace secured would be no peace, and all the costs of this great war in money, in lives, and in woe, would have been met in vain.

I am not sorry that our country has come to its place of duty in defense of freedom, truth and human rights. I confess that I was impatient to see her fulfil her own treaty obligations, and take her proper place in this struggle long before she did, and I pray God that He may give us courage, fortitude, cheerful self-sacrifice, till the end is gained, which generations yet unborn will celebrate as worth the cost and more.

W. C. P.

Editorial Note.—The Pacific is glad that Dr. Pond has written this article. Discussion is needed. It is helpful to ascertain how people are reasoning on these the most vital matters not only for our own nation, but for the whole world. Next week we shall comment on Dr. Pond's article and shall attempt to show wherein he falls short of the mark. We believe that we shall be able to show that the vital point of "supremacy on the seas" was not touched by him.

ANOTHER OPINION AS TO DR. HILLIS' UTTERANCES.

Mr. W. W. Ferrier,
Editor Pacific.

Dear Bro. Ferrier: There is room for wide difference of opinion concerning your judgment of the utterances of Dr. Hillis as to the responsibility of the Kaiser and his clique for the war in Europe, and the punishment that is his due. That others may be guilty also, in no measure excuses the Kaiser. The horrible atrocities reliably reported by eye witnesses, the avowed policy of terrorism by Germany, the most barbarous that history records, deliberately starving conquered peoples, not unintentionally, but with malice aforethought, as part of a predetermined policy to force them into subjection—all this merely a side issue to the war itself, with its toll of millions of men slaughtered, is a responsibility of very grave nature, it seems to me. Can you conceive that either divine or human forgiveness is possible without true repentance and reparation? He knows what he has done. He has the enlightenment of nineteen centuries of Christian history. He claims to possess the very essence of "Kultur." Jesus told the Pharisees who claimed to have the light that for that very reason their guilt remained. If they had been ignorant it would have been a different matter. And the Roman soldiers who executed Jesus knew not what they did. It is evident to me that Jesus was not interceding for the Jews who murdered him. They knew what they were doing. Jesus in his teaching demanded reparation on the part of the wrong-doer.

I personally have very little sympathy for weak condonement of evils that are unspeakable. God is not a weak namby-pamby person and does not require us to be so. Honest men revolt at the horror of the crimes of the Kaiser, and why should they not speak forth prophetically the words of condemnation that those deeds merit? You admit that Germany should be condemned; then why not do it in the most emphatic language! Why spilt hairs over the manner in which such condemnation is made? The pulpit today in many places is losing the respect of men, and the influence that it once had, because it is cowardly; it dares not call a spade a spade. The Kaiser is a murderer a million times over, and deserves to be branded and punished as such. Fearless men like Dr. Hillis and Billy Sunday should be commended for their courage. It is no time for us to pick flaws in the methods of those who are essentially right-minded. Let us see that our own skirts are clean first. Let us humble ourselves over our own wrongs and sins against our own citizens. In some measure the nation is responsible for the outrages committed in East St. Louis. It shows what a thin veneer of Christian culture still hides of fiendish hatred. We should condone such wrongs as little as the crimes of the Kaiser.

It is a time when no weakness should be shown. When the Kaiser pleads guilty and asks mercy it is time then to require proper atonement and to render such leniency as the case may require. Personal animosity need not enter into our attitude, but only that judicial spirit which weighs and decides as a jury must do when crime is proven.

Sincerely yours,

C. H. BURDICK,
Pastor Pilgrim Church, Spokane, Wash.

EDITORIAL COMMENT ON THE FOREGOING.

There is much in the foregoing with which the Editor of The Pacific agrees. Two wrongs never make a right. The atrocities must be condemned. But, as we have quot-

ed an eminent British preacher elsewhere this week, it cannot be held to be seemly that preachers of the gospel should descend as low or lower than the most hysterical and blood-thirsty newspaper. Manifestly, Dr. Hillis has done that. And his utterances apparently indicated that he didn't see how England and France and Belgium could forgive even after forgiveness had been asked.

As to the assertion in the foregoing article that the Kaiser is "a murderer a million times over," we are wondering whether God who sees as men do not see is not taking into account some things that Mr. Burdick has forgotten, or along with the rest of us never knew, and may be apportioning the sin and the punishment differently; it may be, not all on the Kaiser. There are many things to be considered with reference to the atrocities in Belgium and in Armenia and on the ocean that Mr. Burdick has not touched. We cannot treat of them now in The Pacific. But we keep them in mind, and shape our declarations accordingly. No one should presume to compass them now judicially. So, preachers need to be careful in their declarations.

With reference to the application of the words "Father, forgive them, for they know not what they do,'" Furness says: "The living and divine beauty of this prayer is disclosed when we understand it as having burst from his lips when they were nailing him to the cross, and as immediately referring to his brutal and ignorant executioners."

Lyman Abbott, in his commentary on Luke, quotes this by Furness and says: "This is true; yet it is also true that we may regard it as including all who directly participated in the crucifixion, of all of whom it may be truly said that they knew not what they did. Compare Peter's language in his address to the people of Jerusalem (Acts 2:38, 39; 3:17); the latter passages of expressly includes both people and rulers in this prayer of intercession, 'I wot that through ignorance ye did it, as did also your rulers.' Thus, it may be regarded as the beginning of Christ's intercession for sinners, though preceded by the prayer of intercession for his church (John, ch. 17), and as a true interpretation of the language of his cross, for all the world and all time. It is noted by Alford as a fulfillment of the prophecy of Isaiah 53:12, 'He made intercession for the transgressors.' * * * Observe in this prayer a wonderful exemplification of our Lord's instruction to his followers, 'Pray for them which despitefully use you.'"

Unless Jesus Christ and the Bible are thrown overboard, we do not see how Dr. Hillis can be justified. And if that is done, there is not much left for poor humanity to stand on. That would be indeed a sorry justification!

A LETTER TO A CHURCH IN ACCEPTANCE OF A CALL TO THE PASTORATE.

(As stated in The Pacific last week the Rev. E. Morgan Isaac has been called to the pastorate of Mission Congregational Church, San Francisco. We commend as well worth reading his letter to the church in accepting the call.—Editor.)

To the Members of Mission Congregational Church,
San Francisco, Calif.

Dear Fellow-workers in the Kingdom of God:

It would seem proper as well as expedient for me in giving my answer to your call to the pastorate of this church to embrace in that answer some things which might be of mutual benefit to us all.

No man ought to accept a position of this character unless he has what seems to him a clear vision of what ought to be done by himself and the church he serves. Without this vision he cannot hope to succeed for he cannot hope to lead. Leadership is essential to the success of any institution, but it is especially so with the church.

Let me state a few things which seem to me essential even if we are to attain a moderate degree of of success.

First of all we must have a **vision.** This is of vital importance. The church must have eyes to see or it will grope as one blind in the midst of perils. With a vision the church will look ahead, not back. It will be a church of hope, not despair. It will have faith, not doubt.

The church needs a new vision of God as one who desires and even longs to redeem humanity from every form of bondage and oppression, be it of body, mind, or spirit, but who is unable to do this without the aid of man. Such a statement may seem strange at first, but deserves our careful consideration. But is not God omnipotent? Yes, I presume He is, but his omnipotence does not make Him a modern bomb-thrower nor an earthquake provoker. Our God does not coerce men by despotic power to do right or wrong. He loves humanity supremely, but no love, however great can give to man a moral character any more than it can be done by administering severe penalty. Neither of these are the creators of character although both are related to character. It may seem to reflect on God's ability to say that He is dependent on man to work out the problems of humanity and bring the race up to higher altitudes of moral worth and intelligent life. But all history bears witness to the truth of this. If God could bring on the millennium or a higher state of civilization, without the aid of humanity, then He ought to do it, and is a monster if He does not. But character, like education, is not inherited, even by sons of God. We make our destinies as individuals and nations. We must see this as a church, for we, too, make our own destiny and will advance no faster than our vision will lead us on. Our advancement will be in proportion as we see how to work together with God for humanity. Love is important, but love in the abstract is impotent. Love must become concrete in service. Preacher and layman must learn this lesson and then put it into action. Abstractions may satisfy the idealist who closes his eyes to all the misery of earth, but it will not build a hospital nor erect a Cross.

We must remember that God loves men far more than theories about religion and life. One may spend his life theorizing about the mysteries which surround it while the multitudes are perishing for the glad tidings of the gospel of service and righteousness. It is possible for men to fail because they take the schoolroom into the pulpit. The school is of utmost importance as a tool sharpener, a sort of grindstone to sharpen the mental blade. But he would be a foolish man who would undertake to cut bread with the grindstone instead of the blade which the grindstone sharpened. He would be as foolish also who would spend his time talking about the grindstone and its importance while he holds in his hand a blade which is exceeding dull. Use the grindstone, then leave it where it belongs, but see to it that the blade does its work well. Remember also that the keenness of the blade depends very largely on its temper and quality.

In the second place, the church of today must place special emphasis on a vital heart religion. Terms are confusing and some of them are overworked. The term "modern" is one of them. Some speak of "modern" religion as though we had made a new discovery and there were such

a thing in the Christian world. It has been aptly said that "religion is the life of God in the soul of man." If this be true then there is neither ancient nor modern religion so far as Christianity is concerned, for God is the same yesterday, today and forever. That is our security. When we come to theology we find it like all the sciences undergoing a perpetual change because of the new light which comes as we advance in knowledge. The man-made theology of today will be antiquated within another hundred years, and the men of that coming age will laugh at our stupidity and the bigotry and dogma of the so-called liberalist of today. It does not behoove one age to judge harshly another age, lest it fall under the same condemnation.

But men of all ages will demand a religion that will make God real to them as an abiding Presence within the soul. It cannot be a matter of orthodoxy or heterodoxy any longer, but it must be a matter of knowing God and obeying Him. Men will come to a knowledge of Him in diverse manners. One will find Him as a result of hearing some son of thunder denouncing the sins of the age, and with heart-rending repentance will discover the God of mercy and grace. Another will find Him in the vale of bitter grief and deep sorrow. Still another will find Him in the wonders of nature, in mountain torrent, in forest wilds, on craggy peaks that point to things as yet invisible. To some He will be found in deep meditation while the mind and heart search out the spiritual realities of the soul-life. Others will find Him in the poetic utterance of the age. To another He will appear as the burning fire of righteousness, consuming all wrong. And still, to another He will come as the morning light that gently illumines the infinite sky. In each individual case it will mean the discovery of God in one of His multiplicity of manifestations.

In the third place , the church must become more intense. We have not kept abreast the age. The age is intense. Great things are undertaken and brought to pass in the commercial world and in every department of science and knowledge. Men are tremendously in earnest about these things and throw themselves into their tasks almost recklessly. But in many places the church is fearful lest it be disturbed from its slumber. The pulpit is largely to blame for this. The preacher often seems to doubt his message, or, may I say, does not seem to have a message. He deals in generalities or echoes some one's voice he has heard in a book or magazine, and so like the echo, he has little or no personality that attracts and lives even after his voice is silent.

The church ought to undertake great things. Our programs are entirely too small. Our faith has not risen to meet the demands of the age. We have not learned the meaning of Christian benevolence. Our gifts have been few and far between. We are in poverty as a church while money fills the coffers of the world. The church is often last in our thoughts when it should be first. The commercial world undertakes great enerprises involving hundreds of millions while the church is satisfied with small things which involve little or no sacrifice. With proper support in money and enthusiasm, together with a large-hearted service, the church could move the world and bring in the kingdom of God for which we have prayed for centuries.

The last thought I desire to bring you is this: Mission Church has a foundation for great things. Many of you have been associated with it from its very beginning, and in the other church which united in this one. Your hearts have been blended in service and prayer for large things. Your faces light up at the thought of better days coming. The young people of the church are devoted and loyal and full of hope. The various organizations of the church are harmonious and work together as one. That fact spells "co-operation" which is vital to large results. Let us from this hour declare our allegiance to this church and our task, anew, and let us make this our supreme ambition, to build this church for God and humanity on the large basis of human brotherhood with God as our Father and Jesus Christ as our Redeemer and Lord. I pledge you my heart devotion to the task before us. All I am and have is at your service and the Master's, whose I am and whom I serve. Sincerely,

E. MORGAN ISAAC.

THE REV. ROY H. CAMPBELL TAKES UP RELIGIOUS WORK AMONG THE GOVERNMENT TROOPS.

The Rev. Roy H. Campbell, pastor of Calvary Congregational Church, Oakland, has accepted a position as religious worker among the government troops stationed near San Diego. The following resolutions were adopted by his church last Sunday:

"Whereas, The National War Work Council of the Young Men's Christian Association has selected our minister, Rev. Roy H. Campbell, to take charge of the religious work of the Association among the troops at Fort Rosecrans, North Island and Imperial Beach, San Diego; and

Whereas, This church recognizes the urgent need of strong men for this work and that at this time in our national life great sacrifices are being daily made and must be made; and

"Whereas, This church realizes that it is a great sacrifice to release Mr. Campbell; it nevertheless feels it a great honor to have him selected for this all-important duty; therefore be it

"Resolved, That Calvary Congregational Church does hereby release Mr. Campbell for a period of six months, to devote to this work, and that it is the desire of the church that Mr. Campbell retain the general supervision of the work, including the supplying of the pulpit in his absence and that he appoint a committee of three to assist in carrying on the work here."

A WEDDING OF WIDE INTEREST.

A wedding of interest in Southern California Congregational Church circles was that of Rev. Holland Field Burr, pastor of the Union Congregational Church at Hawthorne, and Miss Katherine Alma Hoskins, of Claremont, which took place at the Mabel Bridges Hall of Music, in Claremont, on the evening of Thursday, August 2nd, in the presence of about 200 invited guests. Mr. Burr and Miss Hoskins were both graduated from Pomona College with the class of '14, and the guests at their wedding were chiefly young college friends, members of the faculty of "Pomona" and families of the college town with whom they have been closely associaated. The ceremony was performed by Rev. William Norris Burr, father of the groom, assisted by Rev. Henry Kingman, pastor emeritus of the Claremont Congregational Church. The groom's "best man" was Rev. Leavitt O. Wright, son of Rev. and Mrs. Wright, for many years missionaries of the American Board

in Mexico. The groom and his "best man" were classmates and close friends during their term of graduate work, in each case two years at Andover Theological Seminary and one year at "Union." Mr. Wright is himself under commision for missionary work in Mexico, but during the coming year will teach Spanish at Pomona College. He was recently married to Miss Marian Howland, daughter of Dr. and Mrs. Howland who have long been prominent in missionary work in Mexico.

NOTES AND PERSONALS.

The pulpit of First Church, Berkeley, will be supplied for the next two Sundays by the Rev. W. W. Willard.

Next Monday, at the meeting of the ministers in San Francisco, Secretary Wikoff will speak on "If I Were a Pastor!"

The Rev. Dr. Frank S. Fitch is supplying the pulpit of the First Congregational Church of San Francisco during August.

Six persons were added last Sunday to the Chinese Congregational Church in San Francisco—three by letter and three by confession and baptism. It was the first communion season at which the recently ordained pastor, Rev. Mr. Leong, officiated.

The Rev. Dr. Kloss of Webster Groves, Missouri, has been invited to supply for Plymouth Church, Oakland, during the six months' leave of absence granted Mr. Palmer. We understand that Dr. Kloss has agreed to come. Dr. Aked was asked to take the work, but declined on account of lecture engagements already made. He declined also an invitation to First Church, Los Angeles, for seven weeks.

A DEGREE WORTHILY BESTOWED.

Whitman College, Walla Walla, Washington, has conferred the degree of D.D. on the Rev. Jonathan Edwards of Spokane, in recognition of his services for Christian civilization in the Pacific Northwest. That service has been a great one, and The Pacific would put the seal of its approval on this action by Whitman College. Dr. Edwards came to Washington in 1886 and has been doing noble work all the years since that date, when the state was in a formative condition.

PORTERVILLE.

Our preaching service will be discontinued through August and September, and the pastor and his wife will spend the time in Berkeley. During their short stay with us our church has built up in all departments. We had a preaching service at 9 a. m. all through July and the service was well attended—something unusual for us in the hot season.

The Sunday-school will continue right along without stop; in the fall when the schools start again and the vacations are over, we will start our work with a snap and vim such as Porterville has not seen for lo! these many moons.

Rev. R. B. Whitaker seems to have touched the right chord and got hold of our people in such a way that he draws and holds. To my mind the whole secret lies in the fact of the spiritual message and power of the man. And this, not only with our own people, but his influence will reach to the outlying districts, where he has already established a demand for his services.

SOUTHERN CALIFORNIA CHURCH NEWS NOTES.

Rev. John B. Toomay resigns his pastorate at Chula Vista to accept the pastorate of the First Congregational Church of Ontario. Dr. Ralph B. Larkin, beloved by everybody, has just left his very successful pastorate at Ontario to go to Berkeley. Mr. Toomay has been pastor at Chula Vista for six years. He is not only popular in that church and town, but in the whole San Diego Association, which he represents on the Conference Board of Directors. For a year or two Mr. Toomay has also looked after the interests of our church at San Ysidro, preaching there Sunday afternoons. Both churches greatly regret Mr. Toomay's leaving them.

Rev. F. M. DeWeese, pastor of the Fourth Congregational Church, Denver, Colorado, is supplying the Northside or Pilgrim Congregational Church, Pasadena, during August. If mutually satisfactory, he will consider an invitation to the pastorate. This is the pulpit recently made vacant by the going away of Rev. George M. Morrison, now at Ramona.

Rev. Robert Charles Lewis, who organized the Lincoln Avenue Presbyterian Church in Pasadena, is supplying the Graham Congregational Church, Los Angeles, recently made vacant by the resignation of Rev. B. F. Boller.

Venice, where Rev. F. L. Holmes was the successful pastor for four years, has called as Mr. Holmes' successor the Rev. G. F. Ray.

Rev. J. A. Ray, brother of the new pastor at Venice, has taken the pastorate at Norwalk.

Rev. Chester Ferris, the popular pastor of Park Church, Los Angeles, has returned from La Jolla, where he and his family spent a month's vacation. Mr. Ferris supplied the church at Chula Vista during July, while Rev. J. B. Toomay of Chula Vista took an auto vacation to Yosemite and the High Sierras.

Rev. Henry H. Wentworth, who is spending the summer in Pasadena, has been supplying the Olivet Church, Los Angeles, during July.

Rev. N. N. Bormose has added the pastoral supervision of the Union Church at Terminal Island, Los Angeles Harbor, to his duties. He continues his morning service and other church work at Compton, while preaching Sunday nights at Terminal.

Rev. W. W. Riley, who recently moved fromTurlock to Escondido, has taken the pastorate of the church at Poway. General Missionary E. E. Smith recently visited this locality and raised money for the pastor's support, so that Congregational services could be resumed.

Rev. Louis A. Goddard and family of Escondido are spending August at Imperial Beach near San Diego.

Rev. John R. Kinzer, the pastor of the church organized a few weeks ago by General Missionary Smith at Nuevo, has recovered from his illness, and will soon resume his work at Nuevo.

Rev. H. B. Mowbray, the energetic pastor of the growing church and Sunday-school at San Bernardino, is spending two months in Ohio. Mrs. Mowbray accompanies him on his Eastern trip. Rev. E. R. Fuller of First Church, Bakersfield, supplied the San Bernardino pulpit during July.

Rev. George F. Kenngott, Ph.D., the efficient superintendent of the Southern California Conference, is back from a three weeks' auto vacation, visiting on his trip the Owen's

River country, Lake Tahoe, and returning via San Francisco and the Coast road. The Assistant Superintendent, Miss Sarah E. Bundy, is now on a month's leave of absence to the Atlantic seaboard, enjoying a well-earned vacation.

NEWS NOTES FROM SANTA CRUZ.

The Rev. A. R. Elliott of Los Angeles has commenced the Chautauqua Health Course of Lectures at the Congregational Church. It is a union service of all the churches and will continue for two weeks.

The summer Sunday morning congregations are always good, as visitors in the community take the place of members of the local congregation who leave, but the summer Sunday evening congregation has always been a problem.

This year the pastor has made this service very popular with the visitors and local people. He has a service one hour long—fifteen minutes of gospel address and forty-five minutes of gospel hymns, with pipe organ, the new grand piano and orchestra accompaniment. The hymns, led by pastor and choir, are very heartily sung, and solos and duets of gospel hymns, new and old, are features. The first Sunday evening of this service the congregation numbered 150; the last Sunday, the fourth, about 300.

Two week-day concerts have been given—one by the Ladies' Society, by local talent, for the grand piano fund. About 500 were present, with a $60 offering. The second was a song recital, when the music committee of the presented Edward Johnson, baritone of San Jose, who has been soloist in the Cathedral of St. John the Divine, New York, and soloist of the New York Philharmonie Society. At this concert 750 were present. The silver offering was $84.

On August 16 Ferdinand Dunkley of Seattle is to give an organ recital.

Rev. A. W. Schwimley of Lodi occupied the pulpit Sunday morning, August 5th.

Among the Congregational pastors seen this summer at Santa Cruz on Sunday, or during the week, were Rev. A. W. Schwimley of Lodi, Rev. Mr. Shafer of Auburn, Rev. Burton Palmer of Pacific Grove, Rev. A. W. Palmer of Plymouth Church, Oakland, Rev. George Atkinson of Martinez, Rev. Mr. Owen of San Mateo.

From September 12th to 16th the church will celebrate its 60th anniversary.

For The Children.

WHAT BABY HARP SEAL LEARNED FROM OOZEY WOOZEY.

"Be careful, you'll run into me!" Baby Harp Seal paddled backward fast, very much surprised. He was sure he had heard a strange little voice say that, but he could not see a thing in the blue ocean.

"Where are you?" he asked timidly.

"Why, here I am! Can't you see me?" the little voice asked in a vexed tone.

"Ah! There you are!" exclaimed Baby Harp Seal. "You are so very much like the water that I could not tell you from it."

"I am a good bit like the ocean," said the other, smiling such a queer smile that baby nearly turned over in the water at sight of it. And indeed this stranger was one of the queerest persons one ever sees. He was all head and whiskers. His head was over a foot across and nearly flat on top and as for his whiskers, it was hard to tell where they ended. They were very much like the water they floated in. And, well—the fact is he was head, whiskers, and all very much like the ocean in which he lived. When he looked at you through his watery eyes it was hard to tell whether they were really eyes or just drops of water.

"Well! I wonder who you could be?" said Baby, greatly puzzled. "Deft Darter? Steadfast Starfish? Oozey Woozey? Oozey Woozey! That's it!"

"Right the very first time!" exclaimed the stranger goodnaturedly. "You're a wise little fellow."

"O, no, I'm not," denied Baby stoutly. "I'm just a baby and I have come out into the ocean to make friends with people and learn things from them. My mother told me I should be able to learn things from you, but I don't see what an oozey woozey fellow like you could teach me."

"Not so fast!" said Oozey Woozey, smiling out of his oozey woozey eyes. "I have something to teach you which interests me very much and a thing which, if all the Harp Seal family would practice, would save them a vast deal of trouble. They are always dodging about here and there and fretting about things in general when there is not a reason in the world why they should do so. Every time they go dodging about some enemy spies them and then they must swim their flippers off trying to get away. Now that is all nonsense! If they would just ooze about here and there, as I do, they would not have half the trouble." At that he oozed over a little wave so gracefully that Baby was fairly envious of him. But a moment later when Tusks the Walrus, came after him he forgot all about oozey woozeying about and took to his flippers in grand style.

"You see," said Oozey Woozey, half an hour later, when Baby had joined him again, "that's the way with you folks. You go rushing about, afraid of everything. Look at me. I just oozed over a little wave. Tusks never saw me, but went chasing away after you."

Baby wasn't more than half convinced, but he did envy Oozey Woozey a little and decided to keep his eyes open and see what more he could learn about Oozey's manner of life.

The very next night there was a great storm on the sea. My! the waves tossed about! Great big ones rolled over one another and made splashes of white everywhere. But Baby's muscles were strong and he could swim against any of them. He fairly delighted in his wild rides on the great, white crests.

He was just at the height of one of these when he thought he heard a familiar voice. Sure enough—closer by next time he heard it, "Be careful! You will run into me!" It was Oozey Woozey! And such a hard time he was having! It might be all right to ooze wooze in calm weather, but when there is a storm and the water is going every way it is different.

Poor Oozey Woozey! He only oozed half way over one wave when another came and bore him on farther the other way than he had been able to ooze. And the very worst part of it was that Baby could hear the waves breaking on some rocks not more than half a mile away.

He stayed close to Oozey, for he liked him very much; he was such a good-natured, harmless fellow! Once he got in front of him and tried to carry him over a big wave, but My! the end of of Oozey's whiskers were very sharp and stung him dreadfully, so he didn't try that any more. All he could do was to stay near while his friend drifted closer and closer to those dreadful rocks. When they were so clase he could see the white spray, he slipped away and found his mother.

"Mother," he said thoughtfully, "you told me that

Oozey Woozey, the jellyfish, could teach me something. He told me that the easiest way to get along was just to ooze about. Now he is in the storm and cannot ooze fast enough so he will soon be dashed to pieces on the rocks. He didn't teach me anything, did he?"

"Didn't he?" said his mother, looking very wise.

"No-o."

"Well, then, which is better to be, so you can only ooze about or with strong muscles so you can move about as you please?"

"With muscles!" said Baby promptly.

"Who taught you that?"

"Oozey Woozey, of course!" exclaimed Baby, opening his eyes wide.

So you see people sometimes teach you about things by doing them when it is not the best thing for you to do. Poor Oozey Wozey, however, was not to blame. He could only ooze about. All his ancestors before him did that way and he must do so, too. But if any Baby Seal should follow his example he would be very foolish and would soon lose his life in one way or another. So now you have learned that it is not a good thing for a Baby Seal to ooze about. That is a valuable lesson. Tomorrow, if the storm is past, you must see what other lesson there is to be found in the secret books of the sea.

"Deft Darter and Steadfast Starfish—I wonder who will be next?" said Baby thoughtfully to himself.—R. J. Snell.

It is not talent, nor power, nor gifts that do the work of God, but it is that which lies within the power of the humblest; it is the simple, earnest life hid with Christ in God.—F. W. Robertson.

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